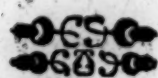


*Irish and English Secretaries etc. D.O. 6(3) H. Wotton*  
*H Cromwell*

A  
DECLARATION  
of the  
LORD DEPUTY  
AND  
COUNCIL,

For letting apart *Thursday* the 14<sup>th</sup> day of  
*October* next, as a day of solemn Fa-  
sting and Humiliation, through-  
out this NATION;

*With the Grounds and Reasons thereof.*



By the Lord Deputy and Council.

Ordered by the Lord Deputy and Coun-  
cil, That this Declaration be forthwith  
printed and published.

THO. HERBERT Cl. of the Council.

DUBLIN, Printed by *Wil. Bladen*,  
Anno Domini, 1658.



DECLARATION

A

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of the

LORD DEPUTY

AND

COUNCIL



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1692

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By the Lord Deputy

AND

COUNCIL.

H. Cromwell.



OD blessed for evermore, who  
worketh all things after the Counsel of  
his own will, and giveth no account  
of any of his matters, having lately  
taken from our heads our Chief  
Ruler, under whose shadow we  
laid we shall live, (the Instrument  
of his Hand; whereby he hath  
wrought great things in and for these Nations) calls out  
aloud upon us to consider it, and to lay it to heart, (other-  
wise we may be sure there is evil to come) and to prepare to  
meet our God, even because he hath done this unto us. We  
judg it our duty also to call upon all that fear the Lord in  
this Land, to labour that they may be found of him with  
us, in ways of unfeined Humiliation and Reformation, if  
it may be a lengthening of our tranquillity: For, when the people  
turneth not to him that smiteth them, neither do seek the Lord of  
Hosts, what can be expected but that he should set up  
Adversaries, and joyn their enemies together, who shall  
devour them with open mouth? And in order to an universal  
Abasement and Amendment of our selves, we think it  
most leasonable and needfull to stir up our selves and all  
under



under our care and charge seriously to consider, That when Gods judgments of a publick and general concernment are abroad in a nation or among a people, such a people ought to take special notice of Gods judgments : Those that will not see when his hand is lifted up, he will make them both see and feel too, before he hath done with them. It was EPHRAIM's folly, not to know when gray hairs, (signs of a decaying and declining condition) were here and there upon him ; And it is one of the highest points of wisdom in the world to hear the audible and awful voice of the Rod, and him who hath appointed it. They ought also then to search out why the Lord contendeth with them, to confess, lay to heart, and humble themselves solemnly for their sins, procuring such judgments ; To pray and seek Gods face earnestly ; To reform themselves and their ways thoroughly and sincerely ; This is the work whereunto the Lord at this day calleth us. And oh that our LORD, when he cometh to take a view of us, might (through the help of his blessed Spirit) find us so doing!

Consider we also that God hath taken away, & threatened to take away Chief Rulers and Governours, and him that holdeth the Scepter ; both, for the Sins of the Chief Rulers themselves : as, for not believing fully in God, for not Sanctifying God before the People, and other miscarriages : and for the Sins of the people under their Rule and Government ; as, their relying and trusting to their own Wisdom, way, and Arme of flesh, rather than on the Lord ; their forgetting and forsaking God ; their despising his word and warnings ; their mocking and misusing his messengers ; their persisting and proceeding on still to do wickedly, even in despite of all Gods mercyes, and judgements ; their grieving the Spirits of their Rulers, by their discontents, murmurings and strivings, and the like : And for the sins of the Prophets and Ministers, their unfaithfulness, not  
discovering



*discovering the peoples iniquities for preventing their captivity and calamity; but seeing vain and foolish things for them, and for the sins of former Rulers, their Idolatry, Bloodguiltiness, Profaneness, these may bring on judgements and ruin, notwithstanding the zeale and sincere endeavours of their Successors for a reformation. How should the thoughts of these things pierce our hearts, together with the sence of this severe stroak, wherewith the Lord hath at once smitten, not onely these three Nations, but all the professors of the Protestant Religion.*

Let us also consider further, that God having honoured a people with great Priviledges, Deliverances and Salvations, doth sometimes *after all the good that he hath done them, again do them hurt, judge and destroy them; and that especially, for their ingratitude towards God, notwithstanding all his great goodnes, when they render not again according to the benefit done unto them; for their turning away their faces from the habitation of the Lord, and turning their back upon him, his Worship and Ordinances; for their Unbelief, Idolatry, Uncleaness, height of Impiety, and profaneness; for their Sorcery, Blood, Oppression, and violence, dishonest gain, and theft, profanation of the Sabbath, pollution of Gods Ordinances, violation of his Covenant, Cursing, Swearing, and forswearing; for their Murmuring against God and his Vice-gerents when afflictions prels them; for their Barrenness under the means of grace, and contempt of the messengers thereof; for their hatred to Reformation, and Enmity against Christ and his Kingdom; and for their incorrigibleness and impenitency in all these, notwithstanding all his smitings; Now shall not the Lord visit for these things? and shall not his Soul be avenged on those that wallow in the guilt and filth of them? And are there not with us, even with us, such Sins as these to be found against the Lord our God? Are there not gross Heresies and horrid*



*Blasphemies* in the midst of us? much *Superstition* and *Idolatry*, *Ignorance*, and *Blindness*, not onely of the *Papists*, but of the generality of *Protestants* also? deadness and unprofitableness under the most lively and powerful means; neglect, contempt, reproach and prophanation of all the *Ordinances* of the *Gospel*, and instituted worship of the *Lord Iesus*. *What* abuse of the glorious and dreadful name of the *Lord our God*, not onely by customary and rash *Oaths* and imprecations (which are usually interwoven with the language of the *Natives*;) but also by formal giving and taking of oaths even in *Courts* and places of judicature, and by sleight and heartless discourses of *Divine* things; most men vain-gloriously aiming more therein to express their own guits, then to attain or exercise grace, or to minister and communicate it unto others? *What* despising, undermining, and opposing the work, call, office, and persons of *Gospel-Ministers*? *What* profaning the *Lords-day*, not onely like beasts in wayes of pleasure, but like Devils spending that day in sin against the *Lord*, which should be spent in nigher communion with him? *What* unthankfulness for mercies enjoyed? *What* fighting against *God* after mercies, under mercies, yea with our very mercies? *What* loathing and making light of all that which we have and do receive, because of the absence of some particulars which we desire? And hath not *Blood* here reached blood? under the guilt whereof these *Lands* may yet justly be made to mourn; the blood of the *Innocent* shed by *Enemies*, and even the blood of the nocent shed by ourselves, in an undue manner, without that grief and tenderness of Spirit which became the followers of the *Lamb* the *Lord Iesus*. *What* panting hath there been amongst us after the dust of the earth, as if all would not suffice for every man to take an handful? *What* labouring to load our selves with thick clay? *What* covetous and greedy heaping



up wordly Riches? without regard to be rich in good works, rich in faith, poor in spirit. what seeking rather after a seeming then a real greatness, rather to be great in the sight of men, then in the sight of the Lord? what resolving to get earth, though with the loss of Heaven? what oppressing the poor Inhabitant, to ease and gratify the rich, in the apportioning and applotting the publique burthens and taxes? what depriving the poorer sort of the price and purchase of his blood and labour, by hard and circumventing bargains & insnaring agreements? and yet that daughter of the house Leach still crying, give, give.

What divisions and breaches have there been amongst Brethren? and how many sinfull consequencies of those divisions? whispering, slandering, backbiting, reviling, and an anger which teares perpetually, (whereof God complaineth by the Prophet A M O S.) What sinful compliances even of subordinate Magistrates, Justices of the Peace, Officers of the Army, Ministers of the Gospel, and others, with the unfruitful works of darkness? not onely omitting the due Execution of the good Lawes concerning Reformation: but too much patronizing wicked men in their evil ways for carnal ends; by which means also that great work of our Generation, in subduing the Irish Papists to the scepter of JESUS CHRIST, and removing from them the occasions of sin, in their usage of many barbarous and brutish customs, hath been in all places obstructed, and in most, totally neglected. How little have godliness and honesty been regarded by many Magistrates, as if to see to these were not included in their Commission? How little have many Ministers attended the catechizing the ignorant, visiting the sick, rebuking the profane, instructing from house to house, the due exercise of discipline, and right administration of Sacraments? whereby not onely the popish and profane have been more alienated than ever,



ver, from the truths and ways of God: but ignorance, heresie, heathenism and atheism increased; and through long fasting from the Institutions of *Christ*, many have lost their stomachs; and some, that very life which appeared formerly to act in them; and others unworthily partaking thereof, have been hardened and nuzled up in their evil ways, and sealed up under wrath and condemnation? *How* have *Family duties* in most places been neglected, even to provoke the LORD to pour out his wrath upon them, as upon the heathens that call not on his name? *What* infidelity and distrustfulness have prevailed in many spirits, in relation to our late Supream Magistrate, as if the Author of our mercies did not continue, & his cause the same, if that eminent instrument were removed? Though we have so many precious promises, so many strengthening experiences, as stays & props to our hope, even under the greatest shakings, and many soverain Cordials to prevent fainting; God not having left himself without many witnesses to his mercie, even to this day of trouble and treading down, which otherwise would have been indeed a day of grief, and of desperate sorrow. *And how* great hath been the *Ingratitude* and murmuring peevishness of others, as if our mercies were not mercies, because themselves were not the pipes of conveyance; or because those waters came not so plentifully into their *Cisterns* as unto others?

*These and such like sins* as these, seem stamp (as it were) on the face of this judgment, and are to be especially eyed in the frown thereof. And are they *Christians*, are they *men*, who are without the sense of these things? Have we like sheep, wandered from our Shepherd, and from one another in this our sun-shine? It is just for our God to send such a storm to drive us together, and into his fold. Have we played with the candle that burned so brightly among us, consuming himself to guide and refresh these Nations,

or



or have we puffed at it? it is just for God to put it out.

And doth not the LORD now call from heaven unto us, as sometimes he did to backsliding ISRAEL, *Gather your selves together, yea gather your selves, search and sift your selves, O Nation not desired, before the decree bring forth,* (which seems now to hasten to the birth) *before the day pass as the chaf,* before all your light, and joy, and peace and plenty be blown away by the blast of the Lords displeasure; *before the fierce anger of the Lord come upon you,* before the day of the Lords anger come upon you? And we can not forbear, but call upon all the Lords people in this Land, as MOSES sometimes did to the Israelites, *Who is on the Lords side among you? Consecrate your selves to day unto the Lord, even every man by punishing and witnessing against sin in his son, and in his brother; and especially by doing execution upon it in himself; That he may bestow a blessing upon us this day.* Let us with one heart and mouth say, *To us belongeth confusion of face, to our Princes, to our fathers, and to our children; because we have sinned against the Lord;* Let us bewail and repent of our former doings, which were not good: not onely by sorrowing for them, (for there is sorrow enough even in hell;) nor onely by wishing them undone, (for so far even Judas went;) but by true repentance from dead works, turning again to the Lord to serve the living God. Let all the Magistrates of the Land, let all the Gospel-Ministers, let all the Officers and Souldiers, let both great and small renew their Covenant, and engage their souls, and give the hand unto the Lord, and unto Vs, who do stretch forth ours unto you, saying, *Come and let us return unto the Lord, for he hath torn and he will heal us, he hath smitten and he will bind us up.*

And for our further help both in returning to him, and gaining some comfortable evidence that he doth accept us, and will heal us, It is ordered, That Thursday the fourteenth



teenth day of *October* next, be kept as an Holy day of Fasting and Prayer unto the Lord, *That* thereon we may afflict our souls before him, and lament, not so much the fall of our Crown and chief ornament, as our sins that caused it: *That* the eyes of all our Tribes, as of one man, may be toward the Lord, to beg mercy for his poor Church here on earth, scattered over the face of the whole world: *That* the Righteousness thereof may go forth as brightness, and the Salvation thereof as a lamp that burneth: and particularly, for that part thereof w<sup>ch</sup> his own Right-hand hath planted in these Nations, *That* he would extend peace unto it, like a River, and glory like a flowing stream; and to that end, *That* he would make his face to shine upon his Servant, whom the good hand of his providence hath now set over us; that as he hath called him to this great and weighty work, so he would carry him through it all his dayes in the everlasting Armes of his power and goodness, to the glory of his own name, and the joy of these Nations; that so, he may prove the Minister of God indeed to us for good, for all manner of good, natural, moral, civil, Spiritual; *That* he would bless his HIGHNESS Councils in these three Nations, and cloath them with a spirit suitable to their stations: and all other inferior Magistrates; *That* the mountains may drop down new wine, and the hills flow with milk; that the mountains may bring forth peace unto the people, and the little hills by righteousness; *That* he would bless his HIGHNESS Forces both at home and abroad, by land and sea; with the continuance of a spirit of love and faithfulness, and with good success in all their lawful undertakings; *That* he would establish and strengthen his confederacies with other Nations, so far as may tend to the propagating the Gospel, and to the preservation and prosperity of the poor Protestants in other Countreys; *That* he would set up burning and shining lights in all the dark



dark corners of this land, and bless the labours of those whom he hath already set and made faithful to the bringing in and building up of many souls, through the fellowship of the gospel, in an everlasting fellowship with the Father, & the Son, by the communion of the holy Ghost.

And it is further Ordered, That the Sherifs of the several Counties in this Nation, do forthwith (after receipt hereof) distribute the said Declarations to all and every the Ministers within their respective Balywicks, to the intent that seasonable and publick notice may be given unto the People by the Ministers in every their respective Parishes and Congregations, upon the Lords-day preceding the said fourteenth day of *October*. And the said Ministers are also to read this Declaration unto the People, at their being assembled upon the said Fast-day, appointed to be celebrated. For the better observation whereof, the servile works of mens ordinary Callings are to be forbidden upon that day.

And all Sherifs, Mayors, Governors of Garrisons, Justices of the Peace, Constables, and other Officers Civil and Military, are to take care that the said day be solemnly kept and observed.

*Dated at the Council-chamber in Dublin, the 24. day of September, 1658.*

*W. Steele Canc. R. Pepys, Miles Corbet, William Bury.*







